184 /42 cont./
342 household. A little apart from the other rooms often rises a
[574] small, second-story chamber, the "tamesrit," where one receives guests, who have access to it from the outside.

The mountain houses are more modest. They are made of small, separate units to which one has access from the outside. They are constructed in stone, walled up with a little clay; their terraces are of earth and edged with heavy, flat stones.
[231] Each of them has a second story, raised so little that one stands up with difficulty; the goats and sheep live below; the upper part is reserved for provisions and the habitation of people. /43/ The entrance doors are light and fragile, for one need not fear foreign thieves. A large, square room, without stories, covered by a terrace, in the center of which is arranged a wide opening, serves as kitchen and gynaeceum. All around stretch the threshing floors bordered by dressed stones. To avoid the cold and humidity, only tiny windows are pierced in the walls; in the regions disturbed by war, these openings take on the look of loopholes, and care is taken to arrange them in such a way that the inhabitants could not be hit by a bullet fired from outside. Finally, on the terraces, galleries closed by lattices of branches of pink laurel permit living in the open air, sheltered from the nearly vertical rays of the sun.

[361] These poor houses of the high valleys, all alike, tiered on a slope, often resemble the cells of a wasp's nest.

621 Sad in the rain and snow, when the inhabitants shiver in the
5 ermin and the clouds linger on the flank of the mountains, these
5 ttle hamlets become lively in the sun. In the brightened sky
[354] the fumes rise through the gaping openings of the kitchens; the
[521] men get together under the galleries to chat; the golden bunches
[251] of maize and the scarlet peppers dry on the terraces. The flocks
[233] leave the enclosures, guided by the children, while the women,
[857] who climb toward the forest in order to look for their heavy loads
[462] of dead wood, courageously forget their miserable existence and send out into the light the shrill note of their singing.

/46 cont./

Nevertheless, formerly, in the isolation of this region, a balanced regime had been established here; at the cost of some privations, a population that remained retired within itself succeeded in providing for itself, especially in the mountains; it did not have to call on the outside to increase its resources -- in the form of temporary emigration of the able-bodied men -- except at times of famine. Moreover, the profits which the Chleuhs /Shluh/ know how to make from the trade that they carry on in the towns even used to give certain tribes -- /47/ the Aït ʿAïsi and the Aït Mzal, for example -- actual prosperity.

But this fragile economy was to be upset by the opening of Morocco to European markets in the nineteenth century. So poor a country was indeed tempted to improve its difficult conditions of existence by importing foodstuffs, clothing, and manufactured objects; but at the same time its purchases were contributing toward exhausting it. Moreover, since the establishment of the power of the great chiefs and kaids over the independent communities had the consequence of imposing heavy burdens on the tribes, the economic ruin of the Sous was to be brought about in two generations of people.

In truth, the various parts of the country found themselves unequally affected by this transformation, according to their initial state of poverty, the way of life of their inhabitants, and their degree of penetration by the modern economy.

In the mountainous regions, at least where the political evolution has not noticeably altered the primitive conditions of the people, there are neither true poor nor true rich. Each Berbère /Berber/ possesses a small flock of sheep and goats, and in the bottom of the valley some cultivated terraces, big walnut trees irrigated by the séguias, and almond trees on the flank of the mountain. Barley, rye, maize, turnips, long garlands of which dry hung along the houses, suffice for daily subsistence. Goats or sheep are sacrificed only on festival days or when a guest comes by. Clothing does not require any great expense. That of the women is made of a very long piece of brown wool with which the body is adroitly draped and which is held above the

/47 cont./

511 breasts by clasps of silver, bronze, or thorn. The men envelop
556 themselves in a shorter piece of wool, unless they wear -- in our
291 day this is the most frequent case -- a long shirt and breeches of cotton goods. A full black cloak, "akhnif," provided with a hood and decorated on the back with a curious red motif, completes the costume of the montagnard.

32 The Haut-Atlas /High Atlas/ is almost entirely devoid of
184 local industries; by contrast, in the Anti-Atlas and the Sirwa there are several centers of activity, whose origin and traditions are still little known and would doubtless merit being studied.

325 Artisans /48/ there know how to smelt the iron and copper ores
326 that are found in metallic deposits of minor importance and
184 whose presence has been enough to perpetuate the reputation of mineral wealth of the South. Master workmen, nearly all descendants of black slaves, manufacture guns and daggers inlaid
[306] with silver. Others, Jews or Mussulmans, preserve the tradition
[178] of jewelry work of bronze, silver, and gold. There is not any doubt, to be sure, that these small industrial centers have already been hit by decline.

439 For twenty years the development of commerce in the whole
197 of the Empire and the influx of commodities and manufactured goods from the Occident have been making their effects felt as far as the depths of the high valleys. To buy these novelties, the
[432] montagnard sells in the souks /sooks/ of the Dir his harvests of
[464] walnuts and almonds and part of his flock, and he sends his sons to work in the towns of the Gharb /Rharb/, to Algeria, and to France.

556 In the plains the distance between rich and poor increases
184 still more rapidly. The former own the gardens; the others cul-
511 tivate them. Irrigated fields give cereals, vegetables, and fruits in abundance. Olive and argan oil constitute another kind of wealth, which is transported in goatskins as far as the towns of the North. The greater proximity of the markets facilitates the introduction of foreign products in such a way that the material existence of a notable of the Sous plain tends to become similar to that of the other provinces where the Makhzen /makhzan/ has

/48 cont./

556 always reigned. But at the same time the life of the workers in
184 the gardens, the "khemmas," is more and more miserable. Only
•511 a temporary emigration to the towns of Morocco, to France, or
[167] to Algeria enables the adult men to earn, by hard work, the
[464] money necessary for the subsistence of their families remaining in the country.

779 XI. The religious life. -- The Sous is -- the rest of its history will make us understand by what circumstances -- profoundly subject to Islamic religious influences. The millenary work
[346] of the reformers, leaders of brotherhoods, and holy personages whose whitewashed domes so often strike the traveler's eye in this country has been crowned with success, and one would look in vain as far as the farthest valleys for a hamlet without a mosque.

795 /49/ The major religious duties, prayer, fasting, alms, are observed with care. Even the pilgrimage is frequently performed
[788] by the notables, merchants, and well-to-do men, especially in
[554] the tribes of the plains and mountains of the South, among whom
[184] an ardent attachment for religion persists up to the present, ac-
[798] companied besides by hate and scorn for the Christian.

But whatever may be the attachment of the Sous Berbères /Berbers/ to Islam, they nevertheless like to express it within the narrow boundaries of their little states. They reserve for their
[554] marabouts, scholars, and talebs /public scribes/ the gain from their tithes.

779 As in all the rest of North Africa the cult of the saints mani-
776 fests itself here in its familiar aspects so often described. One
[171] can even observe that the veneration of the Chleuhs /Shluh/ for
[792] their marabouts can be modeled on the various forms of their social organization. We shall soon see the importance of these
*[631] small superimposed states, which are the fraction, similar to a
[619] canton, the tribe, whose territory embraces several valleys, the confederation, which sometimes extends over a whole versant of the mountain. Now it may be said that each of these groups pos-
776 sesses its patron saints. For example, the most venerated sanc-
778 tuaries, those of Moulay Brahim of the Kik, Lalla ᶜAziza of the
619